



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

FURTHER REMARKS ON THE HEBREW WORD דָּגַל.

HAVING had occasion, in revising the Hebrew text of the Psalter, to examine the real or supposed occurrences of דָּגַל, and to form some conclusions on the subject, I think it worth while to record them here, by the courtesy of the Editors. Independent workers may not always entirely agree, but where they do agree, the coincidence is a strengthening of their arguments, and a comparison of their results may bring them still nearer to a complete agreement. Perhaps I may remark at the outset, as this is primarily a *Jewish* periodical, that Fürst (*Hebrew and Chaldee Lexicon*, Eng. Transl., 1867) is not open to the charge brought by Mr. Gray in his article on דָּגַל, in the October number¹, against recent lexicographers of recognizing only one meaning for דָּגַל. He agrees in fact with Dillmann (note on Num. ii. 2).

1. Occurrences. (a) דָּגַל verb: Ps. xx. 6, Cant. v. 10, vi. 4, 10.

Ps. xx. 6 וּבִשְׁם אֱלֹהֵינוּ נִדְגַּל. Friedr. Delitzsch (*Heb. Lang.*, 40; *Prol.*, 59-61) in 1886 defended the common rendering, "we will set up our banners," by the analogy of Ass. *diglu*. To-day he would hardly be quite so confident (see Ass. *HWB.*, 211). Wellhausen (in Haupt's new edition of the Hebrew Bible), and others, would read נִגְדַּל or נִגְדַּל, claiming the authority of the LXX. But the *μεγαλυνθησόμεθα* of the LXX represents neither of these words, but נִבְבִּיר, a faulty repetition from ver. 8 b, as read by LXX.

¹ JEWISH QUARTERLY REVIEW, XI (1898), 92-101.

Besides, the construction with דָּגַל would be unparalleled. There is no reason, therefore, for hesitating to accept Grätz's דָּגַל.

Cant. v. 10 מְרִבְּכָה דָּגַל. Siegfried, "lit. set up as a signal, i. e. distinguished." This assumes that דָּגַל means "banner." We shall see later whether it has this meaning. At any rate, I for my part can only understand דָּגַל in the light of the Assyrian *ana dagalu kiššat niši*, as explained by Delitzsch. But I confess that the sense "looked up to, admired" is not quite the sense which we want. I suspect corruption, and incline to read כָּלִיל "perfect (in beauty)"; cf. Ezek. xxvii. 3, xxviii. 12, xvi. 14. Let it be remembered that what follows is a *wasf* or eulogistic song on the bridegroom, as, following Wetzstein, I have for twenty years past held, and as Budde has now made certain. "Perfect" is just the epithet which would most fitly introduce such an eulogium. The passage corresponds to the uniqueness ascribed to the bride in Cant. vi. 8, 9.

Cant. vi. 4, 10. "Beautiful art thou, my friend, as Tirzah; lovely as Jerusalem, terrible as נִרְגִּלוֹת." Bickell (in his second revision of the text, as reported by Budde) and Karl Budde omit כְּתִרְצָה נְאוֹה בִּירוּשָׁלַם, as weakening the effect of "Beautiful art thou, my friend, terrible." But they do not adequately account for the insertion, and, as it seems to me, "terrible" is not to be expected in this context. Budde and Siegfried make ingenious attempts to account for the word, but neither is convincing. Both seem too sure of the correctness of הִרְהִיבוּנִי הִרְהִיב in Ps. cxxxviii. 3 is certainly corrupt, and I think it probable that it is so here. In Cant. iv. 1 יִינִיחַ יְיָ is far from probable, especially in view of vi. 5. In both passages we should very possibly read הִלְכֵּמֶנִי "have overpowered me." Let us now return to Tirzah and Jerusalem, the former of which words in LXX is not recognized as a proper name (ὡς εὐδοκία). I think the true reading is, יָפָה אַתְּ רִיתִי כְּתִרְצָה נְאוֹה בְּשׁוֹשַׁנִּים. Compare ii. 1, and notice שׁוֹשַׁנִּים in vi. 3. The meadow-saffron or narcissus (חב) became Tirzah; the lily,

Jerusalem. The valleys (עמקים) became "a terrible one" (אִיָּמָה), and this suggested to the scribe בְּמַנְדְּלוֹת; he thought of viii. 10. נִרְגְּלוֹת is neither "an army with banners" (English Version, Siegfried, Budde), nor "the hosts of heaven," whether angels or stars (Midrash on Numbers, par. ii; cf. Winckler, *Altoriental. Forschungen*, 1st series, 293), but simply a corruption (נ for כ). In vi. 10 the parallel passage is an interpolation. Since writing this, I have referred to Felix Perles' clever and useful *Analekten*. There (p. 31) I find a different conjecture, the second part of which has some plausibility. But the general sense, "as beautiful as Tirzah (a fair lady so called) and all the women of Solomon's harem," is unsatisfactory. He leaves נִרְגְּלוֹת unaltered.

(b) רָגַל noun. Cant. ii. 4, Num. i. 52, and twelve other passages in Num. ii, x.

Cant. ii. 4 אֶהְבֶּה עָלַי רָגְלִי. As Budde remarks, neither Grätz's nor Bruston's emendation (for which see Mr. Gray's article) helps us. Budde himself interprets the text thus, "The sign over me (i.e. that put up over the wine-house) was love," and this means that the wine poured out in the metaphorical wine-house was love. This seems very improbable, even adopting a late date for Canticles. The passage is corrupt, but not hopelessly so. Budde has unfortunately rejected the LXX reading ῥῆμα (also Grätz's). He also keeps בֵּית הָיִין, which cannot be right; probably we should read בֵּית הָיִן, in harmony with the context, and render, "Bring me into the garden-house, for I am sick from love. Stay me with raisin-cakes, comfort me with apples." Cant. ii. 4 b is surely a corrupt form of ver. 5 c, which, where it now stands, is metrically superfluous. וְרָגְלוֹ עָלַי אֶהְבֶּה became distorted into כִּי־חֹלֶת אֶהְבֶּה אֲנִי. This is not really bold; it is an everyday proceeding, and justified by numerous parallel cases which will at once occur to scholars like Budde.

Num. i. 52 and the related passages. Mr. Gray is strongest in this part of the discussion, and I shall not

attempt to cover the ground after him. There is no reason whatever to suspect דָּגַל in these passages of corruptness, though of course the letters may conceivably represent the popular rather than the strictly accurate pronunciation. As to the meaning, we may agree with Mr. Gray that "battalion" (we need hardly say "company") is a sufficient representation of the sense. There are, however, as it has seemed to me, some reasons for supposing that דָּגַל in Num. i, ii, x, had not altogether lost an earlier meaning, out of which that of "battalion" developed—the meaning of "banner." No Roman could, even when he used *vexillum* in the sense of "troop," forget that this word originally meant "standard." So it is possible that when P speaks of the דָּגַל of the camp of Judah as being "those who encamped eastwards," he means by דָּגַל, not merely "a battalion," but "a body of men united under the same banner." The reasons are (1) the phrase עַל דִּגְלוֹ לְבֵית אֲבֹתָם (Num. ii. 2), which may suggest a kindred meaning for דָּגַל and for אֵוֶה, and (2) the existence of the Ass. root *dagālu* "to look at, to regard," or (with *pān*) "to be submissive to," whence *diglu* "an object of attention." It is possible, and, I thought till lately, almost certain that this root is attested for Biblical Hebrew by Cant. v. 10 (דָּגִיל); at any rate, this root suggests a satisfactory origin for דָּגַל, taking this to mean primarily "banner." For דָּגַל in the sense of "company" one knows as yet of no philological justification. It is true that the Versions do not recognize the sense of "banner"; even in Cant. v. 10 LXX renders ἐκκληροχισμένος. This has suggested to me the idea that דָּגַל 1. *vexillum*, 2. *vexillarii*, may be a coinage of the Priestly Writer himself. The ancient Israelites had no elaborate banners, but when their Jewish descendants came to idealize their own early history they (i.e. the Priestly Writers) may have assumed that the warriors of the several groups of tribes marched under such banners, and (if a Hebrew root דָּגַל "to look at, to regard," was known to them), may have coined the word דָּגַל to represent

the banner and the troop which marched under it. This is only a hypothesis, but I doubt whether as philological students of Hebrew we ought to be content without some etymological hypothesis. Perhaps further research may suggest a better one. The commentator, at any rate, must refer to the possibility that the sense of "troop" may be derived from that of "banner." But I am also convinced that he will not be justified in supporting this hypothesis by a reference to Ps. xx. 6, Cant. ii. 4, vi. 4, 10, and I think the correctness of דָּגַל in Cant. v. 10 very doubtful. In the discussion of the readings in these passages (apart from those in Numbers) I think that I have supplemented Mr. Gray's article, and I have enjoyed the work. It was worth taking some trouble to clear up such interesting passages as those which have now been brought before the reader.

T. K. CHEYNE.

P.S.—I am most sorry to find myself just at present in opposition to Winckler, in the new part of his *Altorientalische Forschungen* (Second Series, vol. I, part iv). Among his emendations of Ps. xxii I find the following: "ג. He who looks to Yahwè, him will He deliver." "Read דָּגַל part. of דָּגַל, Ass. *dagālu* 'to look,' which by this restoration is proved to be a Hebrew word." In a footnote, Winckler joins the ranks of the defenders of נָדַל in Ps. xx. 6, and, no doubt more plausibly, also defends דָּגַל in Cant. v. 10. I fear it will be difficult to maintain the new correction of Ps. xxii. 9 against Halévy's יִצְחָק יְהוָה "His redeemer is Yahwè," quoted and adopted in *J. Q. R.*, Oct. 1897, p. 13. If, however, Winckler can adduce any fresh proofs of דָּגַל, I shall be only too glad.